# THE REFLECTIONS OF DR. B. R. AMBEDKAR'S IDEOLOGY IN SELECTED DALIT AUTOBIOGRAPHIES

## A Research Proposal

**Submitted to**

**Swami Ramanand Teerth Marathwada University, Nanded**

**For the Degree of Doctor of Philosophy**

**In**

**English**

**Under the Faculty of Humanities**


## Research Scholar

**Mr. Bhavesh Bhaurao Narwade**

## Research Supervisor

**Dr. Kishor Nagorao Ingole**

**Assistant Professor, Department of English,**

**Shivaji College Hingoli**

**Dist. Hingoli**


**SEPTEMBER 2022**

# The Reflections of Dr. B. R. Ambedkar's Ideology in Selected Dalit Autobiographies

## I] INTRODUCTION

Dr. Babasaheb Ambedkar made the radiant metamorphosis in the narration of Indian society, metaphysics, literature and religion by bringing subaltern consciousness. He disapproves the legitimized and perpetuated values, beliefs and ideology of established castes and religions. He highlights on the cultural manipulation of dominant social castes on the underprivileged and Dalits. He brings out different forms of manipulation through his important speeches and writings. His defense for the subaltern society is quintessential.

This research work attempts to show Dr. Babasaheb Ambedkar's efforts in the subversion of established history, society and metaphysics that is reflected in Dalit literature. It concentrates on the grand narration with false ideologies of historians and literary writers. He subverts the false intellectual property of Indian myth and literature. His writing paves the way to recapture the subaltern self-consciousness erased in the march of caste hegemony.

Dr. Babasaheb Ambedkar protests against the established values and ideologies of dominant castes and religions. He primarily highlights on history and literature which have been created false consciousness against underprivileged and Dalits. He relates the suppression of culture and denial of dignity of Dalits in India. Ambedkar realizes Brahminic Hinduism which reinforces and discriminates against the downtrodden in India. The suppression of lower caste is not the new issue of the world. Dominant social castes and elite class often looked to the subalterns in maligned and prejudiced way. The manipulation was on the basis of education, languages, culture, caste and race. It is Dr. Babasaheb Ambedkar makes the radiant change in the society by bringing subaltern consciousness.

The present research study intends to explore the autobiographies written by the Dalits in India with a view to analyze the nature of oppression, socio-economic inequality, exploitation, resistance and suffering. It also focuses on the ideology of dominant social class, caste and race of Dalits reflected in the autobiographies resulting into diverse forms of oppressions of Dalits in India. Dalits have been harassed by the dominant class and castes and suffered with discrimination. The forms of harassment and marginalization are diverse in nature. The socio-cultural and economic interests created a nexus between the deprived, marginalized communities and the mainstream society.

Earlier Dalit literature was disregarded by the dominant social class and caste. It was not taken seriously by the mainstream literary critics. Literary works of Dalit writers have been analyzed and interpreted with reference to perpetuated and legitimized values, beliefs of dominant social class and caste. Later, in 1960s, this perspective changed. The new angle of perception has been developed in evaluating the literary work. This research is an attempt in looking Dalit literature with new angle of perception. The ideologies of Phule, Shahu and Ambedkar changed the views of writers like Anna Bhau Sathe, Baburao Bagul, Daya Pawar, Namdev Dhasal, Mallika Amar Shaikh,Narendra Jadhav, KishorShantabai Kale, Sharankumar Limbale and others. They had written noteworthy autobiographies which have represented the problems and issues of Dalits.

**II] THESIS STATEMENT**

The term *Dalit* is derived from Sanskrit word which tends to signify oppressed, broken and downtrodden. Mahatma Gandhi coined the term *Harijan* for Dalits which means children of God in 1930. This sugarcoated term remained only in the goody-goody mouths of elite class and caste people. The reality of Dalits is something different. This can be find only in Dalit autobiographies. The value of the word changed with the perception of the Dalits themselves. The writers of the black changed their own views regarding their self. This research meticulously observers the intellectual and spiritual journey of Dalits and Blacks that is represented in their autobiographies.

**III] SCOPE AND LIMITATIONS**

The proposed research work entitled Reflections of Dr. B. R. Ambedkar's Ideology in Selected Dalit Autobiographies meticulously investigates the social system of Dalits in Maharashtra represented in the selected works of Dalit writers. It chiefly concentrates on the class, inequality and various issues, ideologies and perspectives related to it. It is *analytical* and *interpretative* in nature. For the sake of convenience of the present study of following plays have been selected:

1) Laxman Mane- An Outsider (*Upara*) (1980)
2) Sharankumar Limbale- The Outcaste (*Akkarmashi)* (1984)
3) Laxman Gaikwad- The Branded (*Uchalya*) (1987)
4) Urmila Pawar- *Aidaan* (The Weave of My Life) (1999)
5) Kishor Shantabai Kale – Against All Odds (*Kolhatyachi Por*) (1994)
6) Narendra Jadhav- Our Father and Us (*Amacha Bap Ani Amhi*) (1993)

This research study will lay its emphasis on the six autobiographies of the Dalits in India which basically focus on the oppression, awareness and development of Dalit ideology. Dr. Babasaheb Ambedkar is foundation stone to develop Dalit ideologies.

## IV] AIMS AND OBJECTIVES

The present research proposes to work for the fulfillment of the present following objectives.

1) To identify the major issues represented in Dalit Literature
2) To interpret the prerequisite issues and ideologies of Dr. B. R. Ambedkar represented in Dalit autobiographies.
3) To interpret the realization of oppression and the resistance of Dalits.
4) To evaluate possibilities of transformation and emancipation of Dalits.
5) To make the counter- discursive strategy in evaluation of Dalit ideologies.

## V] SIGNIFICANCE OF THE WORK

The present study will prove significant in understanding major issues related to Dalit literature. A wide- ranging survey of the issues and conflicts involved in this much contested field makes a very useful resource for students and general readers. The research will prove to be successful in addressing the social issues around Dalit literatures in a way that promotes understanding of complexity.

The wide coverage, geographically and chronologically, allows the research to function as an overview of or introduction to Dalit literature. Dalit literary works revolve around the society hatred social injustice in India societies. It should be essential reading of selected Dalit autobiography in investigating new awareness.

## VI] HYPOTHESIS

1) Dalit autobiographies explore humiliations and sufferings faced by downtrodden.
2) Dalit autobiographies represent problems and issues of both worlds.
3) Dalit autobiographies identify diverse forms of manipulation on downtrodden people.
4) The language of Dalit autobiographies is revolt but of a deeply introspective towards the emotional world.
5) Current Dalit autobiographies not only explore the oppression but also the optimism for the emancipation.

## VII] RESEARCH METHODOLOGY

The proposed study intends to interpret and evaluate the primary texts by using various issues, perspectives and ideologies Dalit movement. The topic of the research being interpretative hence it claims for various research methods and techniques that would be applied to analyze. The selected autobiographical works bring out the real value of the research. Hence, the research is descriptive and interpretative in nature.

## VIII] METHODS OF DATA COLLECTION

The proposed research attempts to consults the source materials on Black and Dalit autobiographical works. For the collection and organization of the research material, the researcher intends to visit different libraries and consult in shaping the ideas. In addition to this, the material related to the present research will be collected from the related books, journals, article, research works and online Journals.

## IX] CHAPTER SCHEME

The present research work is divided in to the five chapters for the sake of convenience of study.

### Chapter I: Introduction

Dalit literature in English has made bold innovations and fruit experiments in terms of both thematic concern and carious approaches. It provided a new angle of perception to the history, literature, caste, and problems in the social caste system. It also lays its emphasis on many form of domination of established class, caste and religion on downtrodden and unprivileged one. This chapter will concentrate on background of Dalit literature. In addition, the proposed chapter will highlight briefly on the autobiographical sketch of Indian writers, such as Urmila Pawar, Sharankumar Limbale, Laxman Mane, Bhama, Siddalingaiah, Omprakash Valmiki, Kishor Shantabai Kale, Narendra Jadhav. This chapter would also deal with the brief introduction to prerequisite features of Dalit autobiographical works in general. It will also highlight on the shortcomings and limitations of Dalit literature.

### Chapter II: Theoretical Perspectives

The theoretical perspectives like Marxism, Ambedkarism, Feminism, Postcolonialism, and the Subaltern approach form the base of this study. This chapter will consider the theoretical base or models of the same in interpreting various issues represented in the works of Urmila Pawar, Sharankumar Limbale, Laxman Mane, Kishor Shantabai Kale, Narendra

Jadhav. It will also consider the black theory for the construction of the theoretical preliminaries of Dalits. All the works will help the researcher to understand various layers of meanings arouse in the works. This chapter will primarily give a brief account of various issues and concepts in analyzing the society represented in the Dalit autobiographies.

**Chapter III: Major Issues Reflected in the Dalit Autobiographies**

The proposed chapter will concentrate on the detailed analysis of the nature of Dalit caste system and discrimination and manipulation in establishing the same that is explored in the selected Dalit autobiographies. It will meticulously interpret the oppression and harassment given to the Blacks.

**Chapter IV: Reflection of Dr. B. R. Ambedkar's Ideologies in Dalit Autobiographies**

This chapter will focus on the Dr. Babasaheb Ambedkar's ideology represented in Dalit autobiographies. This chapter records the consciousness of Dalit's towards oppression and harassment and their negotiation and antagonism towards the manipulation, discrimination of dominant social caste system.

Ambedkar traces the genesis of the oppressive nature of the caste dominated Indian society to the so called sacred Shastras of the Hindus who guarded them so closely that if anyone except them read or hear them he would commit any act of sacrilege. He realizes that caste and Brahminic Hinduism reinforce each other and discriminate against the downtrodden sections of the society. Indian religious texts subjugated Dalits and reduced by their domineering conquerors to inhuman state. *Rig Veda*is one of the hegemonic religious scriptures which enshrines the version of *Purusha Suktas* hymns which mentioned the four basic *varnas.*

Ambedkar was deeply aware of the larger dynamics of the world, its complexity and differential bearing on social groups, localities and nations. For Ambedkar, the vision of emancipating untouchables was clearly anchored in the principles of justice, equality, fraternity, and liberty. His approach to subaltern communities was pragmatic, realistic and sensible rather than naïve, unrealistic and impractical. What this essay has tried to do is to frame his wide-ranging and astute vision in and through the recurrent struggles of his life. In doing so, the paper has relied on the contribution to the subaltern societies and deprived classes. For the state to sustain a modicum of hegemony Ambedkar has become an indispensable necessity today.

This chapter measures the major reasons of the emancipation and transformation of Blacks and Dalits represented in the autobiographies. It will highlight on the problems and prospects of degeneration of Dalits and will also focus on the possibilities of emancipation of them.

### Chapter VI- Conclusion

This chapter includes the brief survey of the entire process of investigation as well as the general summary of research experience. It will highlight on overall performance of Dalit autobiographical work. It may take brief consideration of merits and demerits of selected plays. Following conclusions will be derived by the entire process of investigation. This chapter will finally concentrates on the major findings figured out from the study. It will also concentrate on the scope and suggestions for the further studies.

## X] YEARWISE PLAN OF THE RESEARCH WORK

| SR. NO. | PERIOD | NATURE OF THE WORK |
|---|---|---|
| 1 | First Year | Collection of reference books, journals, magazines etc. |
| | | Attending speeches, seminars, conferences and symposiums related to the research topic |
| 2 | Second Year | 1] Imparting full-fledged knowledge through books, journals, and other sources<br>2] Interviews of the Experts, Visits<br>3] Writing Chapters |
| 3 | Third Year | Final Draft and submission of Research Work |

**PRIMARY SOURCES**


1) Limbale, Sharankumar. *The Outcaste* (*Akkarmashi*). London: Oxford Uni. Press, 1984.
2) Pawar, Urmila. *The Weave of My Life*. (*Aidaan.*) Columbia University Press, 1999.
3) Mane, Laxman. *Upara: An Outsider*. Trans. A. K. Kamat, New Delhi; Sahitya Academy, 1997.
4) Jadhav, Narendra. *Our Father and Us* (*Amacha Bap Ani Amhi*). Granthali Publication,1993.
5) Kale, Kishor Shantabai. *Against All Odds* (*Kolhatyachi Por*). Penguin Book Publication, 2000.


**SECONDARY SOURCE**


1) Dr. Babasaheb Ambedkar's *Speeches and Writings* Vol. 1-21. Govt. of Maharashtra.
2) Ahluwalia, D.P.S. *Politics and Post-Colonial Theory: African Inflections*. London: Routledge, 2000.
3) Ahmad, Aijaz. *In Theory: Classes, Nations, Literatures*. London: Verso, 1992.
4) Ashcroft, William D., Gareth Griffith, and Helen Tiffin, eds. *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*. London: Routledge, 1989.
5) Ashcroft, Bill; Griffiths, Gareth and Tiffin, Helen (eds.) (1995). *The Post-Colonial Studies Reader*. London: Routledge.
6) Ambedkar, B. R. *What Congress and Gandhi have done for Untouchables*. Bombay: Thacker and Co., 1945.
7) Clark, Romy and Ivanic, Roz. *The Politics of Writing*. London: Routledge, 1997.
8) Hazari. *Untouchable: The Autobiography of an Indian Outcaste*. New York: Praeger Publishers, 1970.
9) Bhabha, Homi K. (1994). *The Location of Culture*. London: Routledge.
10) Boehmer, Elleke (1995). *Colonial and Postcolonial Literature*. Oxford: Oxford University Press.
11) Limbale, Sharankumar. *Towards the Aesthetics of Dalit Literature*. Orient Longman, 2004.